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The World-Task

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THE WORLD-TASK

By Rev. Floyd L. Carr

The Possibility of World Democracy

1. Birth of World-Consciousness

A new world-consciousness has been born through the travail of the World-War. Men respond with a new understanding to the lines:

"Though East be East, though West be West,
The world they form is one;
Alike the aims of human kind,
The goal when all is done."

President Wilson strikes a note that awakens a deep and universal response when he declares that "the world must be made safe for Democracy." It has long been a common-place that steam and electricity have made the world one neighborhood, but the War has illumined the axiom with its lurid light. Taylor & Luccock in "The Christian Crusade for World Democracy" say:

"If politics make strange bed-fellows, the War has made still stranger trench-fellows. The Gurkha from India, the Arab from Arabia, the Algerian from North Africa and Hottentot from Central Africa have spilled their blood along with the New Zealander, the Canadian and the Belgian in the cause of freedom. The Fiji Islander has gone over the top with the French and American for others. The Sikh of India rightly wears the Victoria Cross for high valor along with his English comrade in arms. Each in his own tongue repeats the glorious watchword of France, 'They shall not pass!'"

It is increasingly recognized that the winning of the War is only a prelude to the larger task of making the world safe for Democracy. The Allied nations during the past five years have marshalled their resources to uproot the weeds that choked the growth of democratic and Christian ideals in Europe. This achieved, these same nations are now confronted with the task of planting the beneficient seeds of good-will, democracy, justice and Christianity in the neglected fields of the earth. The jungle of ignorance, superstition and oppression must give way to the abundant harvest of knowledge, faith and freedom. The desert of heathendom's sin and degradation must blossom as the rose under the stimulus of the ideals of Jesus Christ. The fecundity of Jesus' teachings concerning the loving Fatherhood of God and the infinite worth and rights of His children has manifested itself wherever the seeds have been planted. Shall we withhold these seeds from the needy parts of the world? The new world-consciousness forbids.

2. *The Function of Christian Missions*

It is evident then that Christian Missions are destined to play a mighty part in the making of the world safe for Democracy. Herbert Spencer said:

"There is no political alchemy by which we can get golden conduct out of leaden motives."

Dwight L. Moody was wont to say:

"If you want to get good water it is not enough to paint the pump, you must clean out the well."

In "The Christian Crusade for World Democracy" the writers, Taylor & Luccock point out the fact that,

"The mainspring of human progress has been for nineteen hundred years, and is today the Christian faith. The moral dynamic that transformed our wild forefathers, the Saxons, Celts and Scandinavians into civilized nations was not science, then unborn, not politics, literature or art; it was Christianity."

The power that has in the last one hundred years aroused Asia and Africa and the Islands of the Pacific from the sleep of centuries is not commercial or governmental but Christian. The credentials of the Gospel of Christ for a world-task are well urged in the words of President Wilson:

"The Gospel of Christ is the only force in the world that I have ever heard of that does actually transform the life; and the proof of that transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

That the Christian missionary has played and is destined to play no small part in the world-task none can gainsay. Dr. Sidney L. Gulick sets forth the larger work of the messenger of Love:

"The missionary is now seen to be not merely saving a few individuals from the general wreck of the pagan world, but planting a new life which will transform that world and bring it into the Kingdom of God. Christ must be made King in our organized life as communities and thus society be saved, even as He has been made Saviour of individuals. Foreign missions in all their activities aim at the double purpose of saving both individuals and society—the establishment of the Kingdom of God through the production of children of God."

Eminent American leaders, not predisposed in favor of the missionary enterprise by their early point of view and training, have united in recognition of the fundamental value of the work of Christian missionaries. Hon. William B. Reed, trained merely in the school of American politics, said:

"I went to the East with no enthusiasm as to the missionary enterprise. I came back with the fixed conviction that missionaries are the great agents of civilization."

David Morgenthau, of the Jewish race, said on his return from service as American Ambassador in Constantinople:

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into

the real needs of the people of Turkey. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."

Nor is direct evidence lacking that in theory and in practice the missionaries are training in Democracy the peoples of the backward lands. The Bishop of Calcutta (Church of England) said to Tyler Dennett not long ago:

"For thirty years I taught Green's English History to students in a mission college. I always said to myself after finishing the course, 'If these boys do not appropriate some of these ideals, it will not be my fault.'"

Bishop Lewis of the M. E. Mission in China says:

"Every church in Asia is a miniature republic. The only trial by jury which the Chinese know is that which is practised in the discipline of the Church."

3. The Leadership of America.

America's policy in respect to China and the Philippines is in marked contrast to the European record of exploitation and has given our nation a mighty influence in the Far East. China has counted America her friend ever since the return of the $10,000,000.00 Boxer indemnity. Hundreds of Chinese students supported by the interest of that fund, are now studying in America and in every intelligent Chinese mind there is a settled predisposition to trust America. China's revolution in 1911 and the founding of an elemental republic by Dr. Sun Yat Sen and others was the direct outcome of the leaven of American ideals working through China's millions.

But American leadership in the East is not due so much to its liberal dealings with China as to its unselfish policy in the Philippines. President McKinley sounded our high ideal saying:

"The Philippines are ours, not to exploit but to develop, civilize, educate and train in the science of self-government. This is the path of duty which we must follow or be recreant to a mighty trust committed to us."

In Taylor & Luccock's work, "The Christian Crusade for World Democracy" (pp. 148-49), the following review of the progress of the Philippines is given:

"We may well be proud that our nation has been true to that trust. We have given the Filipinos the best that we have, science, education of the women, intellectual and religious liberty and a great liberal government in which they themselves have part. It is a record of progress unexampled in the contact of any Western people with any part of Asia. In eighteen brief years have been brought about the changes of a century. Over 600,000 children are in the public schools, in which the English language is used. After eleven years of American control the trade of the islands was three times as large as the highest figures under Spain. Improved agricultural methods, good roads and railways are vastly increasing material prosperity. Smallpox, formerly an annual scourge, has been completely wiped out. Cholera has disappeared. The death rate in Manila has been cut down 50% under American occupation. No wonder 900 million people in the Far East are watching the American experiment toward Democracy in the Philippines."

It is therefore evident that America's avowed principles and recognized leadership constitute both a challenge and a responsibility in respect to the larger task of making the world safe for Democracy. This cannot be effected by merely safeguarding the weaker nations from invasion and exploitation, but requires the strengthening of the inner life of those nations in moral character and in the powers of self-government. It is just here that Christian missions with their many-sided contributions to the elevation of the backward peoples play a mighty part. We shall follow these contributions to Democracy by tracing in succession the philological progress, educational service, economic development, medical ministry, moral uplift, and evangelistic impetus of Christian missions.

I. Philological Progress.

It is evident that men cannot even think in terms of world Democracy unless they can understand each other. Much less can the future leaders of backward nations bring their fellow-men to the height of freedom unless the masses are baptized in literature that conveys the ideals of the progress of human liberty. It is a self-evident truth that printer's ink has been more potent in advancing the cause of liberty than gunpowder. But how bring "printer's ink" to bear on a people whose language has never been reduced to writing? Dr. Richards of Mozambique writes concerning the natives of Africa:

"These people had never heard of ink till we brought it to them. There was no history, no book, no alphabet, not a single idea as to how thought and words could be transferred to paper and from paper to comprehension. They could not even tell what paper was, but called it a 'leaf.' "

Dr. W. W. Keen (M.D.) in his able address before the Northern Baptist Convention in 1908, said:

"Few missionary languages, even the most developed, had even a dictionary. We owe to missionary philologists nearly 150 dictionaries, including the earliest ones of Ulfas for the Goths, Cyril for the Slavs, our own Eliot's for the American Indian, Hepburn's for the Japanese and Stevens' for the Burmese, Burns' for the Telugu, etc."

Prof. Whitney of Yale the distinguished Orientalist once said:

"I have a strong realization of the value of missionary labors to science. The American Oriental Society has been very dependent upon them for its usefulness. There would hardly be occasion for the Society at all, but for them."

Pres Faunce in his able work "The Social Aspects of Foreign Missions" (pp. 104-115) calls attention to the "herculean labors of the torch bearers of the Light of the World":

"The Bible, or a large part of it, has been translated into about 500 distinct languages and dialects and nearly one-half of these languages had first to be reduced to writing. It is easy to record such a fact, but who can measure the appalling toil involved or the enormous human uplift resulting."

In the light of these thoughtful tributes does not the philological contribution of the Church Missionary to world democracy appear to be monumental?

II. Educational Service.

The discerning link together the names of Horace Mann and George Washington as builders of the American Republic. Free institutions cannot take root in the sterile soil of ignorance. The public school and the town meeting were the two pillars of the arch of Democracy in New England. The failure of Russia to maintain a secure democracy when the revolution came, is to be attributed to the fact that 83% of her population can neither read nor write. Professor Ross says:

"To look for a national consciousness among people who have no mental image of Russia, never saw a map of the world, and could not locate their country on such a map, would be folly. Russia's experiences demonstrate the serious obstacles to world democracy which exist in the ignorance and mental weakness upon the part of the multitudes who desire to share in it."

When we turn to the non-Christian world we find it ignorant and illiterate and ill-prepared to share in the blessings of Democracy. The non-Christian world makes up the great bulk of the 80% of humanity that can neither read nor write. According to the latest census report, 94% in India are illiterate, as against 6% in the United States. In China an even larger percentage are illiterate. In Latin America the illiteracy ranges from 40% to over 80% in the various countries. In Moslem lands, Dr. Zwemer estimates that with the exception of Turkey, 83% are not literate. In Egypt, for example, only three out of every 1000 Mohammedan women can read and write. In pagan Africa, apart from the influences of mission schools, the people do not even know that writing has ever been invented.

Our own leaders have ever recognized the necessity for the laying of a broad and firm foundation in educational ministry. To again quote from the address of Dr. W. W. Keen before the Northern Baptist Convention in 1908:

"Ignorance is the handmaid of superstition and vice. What Tuskegee and Hampton and Shaw Universities are doing for the black race in our own country must be done still more in heathen lands if the people are to be educated and civilized. Not only must the masses be taught to read and write, in order that the truths of the Bible may be available, but educated native teachers and preachers must also be provided for them. In this connection it is significant that the Emperor of Korea in suggesting a name for a Methodist Institution of higher learning in Korea, named it 'Pai Chai Hak Fong' (the Hall for Rearing Useful Men)."

China shows us a nation of 450 millions of people awakening from the slumber of centuries to found a republic and first of all laying eager hands upon the tools which missionary enterprise had shaped to hand.

Taylor & Luccock in "The Christian Crusade for World Democracy" say:

"China has embarked on the most stupendous educational task ever attempted. It involves the providing of a million schools and a million school teachers to furnish instruction for the children of school age. Only 2% of the children are now being educated. Temples are being confiscated in many cities to accommodate schools and colleges. Since the edict of 1905 abolishing the old system of education and substituting modern methods of instruction the old examination halls are

crumbling into dust. Now, the student who would win governmental positions must answer questions in European history, in economics, in social science and the old Chinese officials have gone into hiding, never to emerge."

It is to the glory of Christian missions that its workers are training 2,000,000 young people in preparation for a life of usefulness. The latest available statistics (1916) tell us of 376 kindergartens, 36,478 elementary schools, 2,114 secondary schools, 109 colleges and universities and 406 theological and Bible training schools. These schools are torches which will kindle a million beacons on the hills of Africa, South America and Asia in the generation to come. Those who patiently train the rising generation have heard the bugle call of freedom and Democracy and spring to leadership.

"Still with the sound of trumpet,
Far, far off the daybreak call:
Hark, how loud and clear I hear it wind,
Swift to the head of the Army
Swift, spring to your places;
Pioneers, O Pioneers."

III. Economic Development.

But the elevating of the standard of intelligence inevitably leads to the raising of the standard of living and to meet the new needs of the rising generation there must be training to increase economic efficiency. J. Lovell Murray in "The Call of a World Task" (p. 117), pictures the economic woe of the backward peoples:

"Every non-Christian land is poor. A day laborer in India, when work is to be had, receives less than 10 cents a day and the average yearly income per capita for the whole of India is under ten dollars. In China the unskilled laborer earns from 10 to 20 cents per day. The average daily earnings of the Latin-American peon amount to 18 cents per day. The immediate causes of poverty in non-Christian lands vary somewhat in different countries. They include poor agricultural methods priest-craft, improvidence, intemperance, caste, lack of industries, and exploitation. Famines, unknown in Christian lands, are common. It is safe to say that there is famine in some part of Asia all the time. Five million perished in India during the famine of 1900."

The diversified contribution of a Christian missionary to the economic welfare of his people is signally illustrated in the many-sided ministry of Mackay of Uganda, ably summarized by Pres. Faunce in "The Social Aspect of Foreign Missions" (pp. 159-60):

"One of the first tasks of Mackay of Uganda, who went out to Africa in 1876, was the building of 239 miles of road to open up a new territory. Fortunate indeed it was for him that in the University of Edinburgh he had studied mathematics, surveying, mechanics, drafting and the principles of fortification. He could build a house or a boat or a bridge or a canal with equal facility. So this ingenious and daring spirit carried into Africa as part of his missionary outfit, steam pipes, cylinders, piston-rods, crank shafts, pumps, forges, screws and rivets. With his own hands he calked the seams of his boat, worked at the lathe, made candles of ox fat, built a steam engine, fitted up a pit saw to make planks and created the essentials of decent life in Uganda. The Uganda Railroad, nearly 600 miles long, was Mackay's suggestion, as it is one of his monuments. In fourteen wonderful years, he saw Uganda made a Christian province."

One of the leaders in this realm in India is Sam Higginbotham who became convinced that he could best serve India by introducing American methods and machinery into India's agricultural life. After teaching economics for five years in Ewing College at Allahabad, he returned to America to take a course in agriculture at the Ohio State University. Of his new work at Ewing College, Sir James Meston, the Lieut. Governor of the United Provinces, said:

"I confess that after I have been here and spent an hour on the farm, I always go away seeing visions. I see a vision of a very different India from what we have now —of an India in which the whole country-side has been metamorphosed by agricultural skill and science; in which the people are comfortable, in which the land is immune from the ravages of famine, in which the ground is producing three, four, five, six times what it now produces; and as a correlative to that I see a vision of the great towns busy with the hum of looms and purr of electric machinery (which I hope means smokeless chimneys) turning out the comforts and luxuries which a prosperous country-side will require. It is a vision of a great and prosperous country striding forward to higher things."

The Christian missionaries not only lay a stable foundation for the future democratization of a given land by inaugurating vast economic movements, but they contribute mightily by challenging and developing the resourcefulness of the enlightened native leaders. A remarkable illustration of Christian business progress was reported in the February 1915 number of "The Missionary Review of the World." To quote the substance of the article:

"The Commercial Press Ltd. of Shanghai, China, was established in 1897 by three young Chinese printers, two of them employees of the Presbyterian Mission Press. The demand for school books which came with the introduction of Western learning gave them their opportunity and the Commercial Press forged to the front as the producers of just what the new China was requiring. The Christianity of the company is everywhere apparent. Spacious, well ventilated rooms present a marked contrast to the stuffy apartments in which the other printers of China must spend long hours. Clean and comfortable blocks of dwellings for rent at moderate prices have been erected especially for employees. School privileges from kindergarten to high school are maintained for the children of the workers. A small hospital has been opened for the employees, sick or injured. A work-day of nine hours with a Sunday holiday is a unique feature of this shop. The employees are well-paid, a bonus in proportion to the record of their work is given, and a certain sum is set aside as a pension fund for retired workmen or their families."

What better contribution to the stability and strength of the new Republic could be found than this harvest from missionary seed-planting in the "Sun-Rise Kingdom"?

Who can measure the economic and social uplift of the 209 industrial schools and the countless industrial enterprises for the uplift of the backward peoples? Who can calculate the encouragement to thrift and enterprise of the agricultural schools, printing presses, cloth factories, potteries, carpenter shops, brick kilns, wagon factories, etc.? Self-help is the best help and this is developed by the wise leadership of the Christian missionaries. Who can measure the influence on generations as yet unborn of such men as Mackay, Haller, Miller and Higginbotham?

"There's a legion that never was listed,
That carries no colors nor crest,
But split in a thousand detachments,
Is breaking the roads for the rest."

IV. Medical Ministry.

Of no small consequence in the marshalling of the workers who shall make the world safe for Democracy is that noble company of medical missionaries who imitate Him who "went about doing good." Like their Master they can say:

"The Spirit of God is upon me because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

Their task is the conserving of human life and the exemplification of those principles of brotherhood which must be woven into the web of true Democracy.

The need in the non-Christian lands is well understood and yet generally disregarded. In America, we have a doctor to every 1,600 people while in China there is but one Western doctor to every million of people. Say Harris and Robbins in their work "A Challenge to Life Service":

"The non-Christian world is helpless in the face of disease. Even in India where the British Governor has attempted to relieve the situation by providing hospitals and medical helpers as many people as the population of the United States are beyond the reach of the simplest medical aid. An estimate by careful students suggests that 90 out of every 100 of the inhabitants of non-Christian lands have absolutely no access to modern medical treatment."

One present-day incident culled from Tyler Dennett's inspiring book, "The Democratic Movement in Asia" (p. 124) will illustrate our point:

"Fenchow, North China, recently had an epidemic of diptheria. There were available only two Western-trained medical men, Dr. Percy T. Granger of the American Board and his Chinese assistant, Dr. Ma. They telegraphed the Board of Health in Peking requesting that the local health official be asked to cooperate in checking the epidemic. Peking responded through the proper channels, ordering the local authorities to give every possible cooperation. The magistrate disposed of the matter by having posted all over the city an official proclamation, prepared in consultation with the Chinese doctors, which suggested the following prescription: 'Use women's toenails, bamboo pith and bed-bugs; grind to a powder and sprinkle in the throat.' "

Ward and Edwards in their work, "Christianizing Community Life," (pp. 70-72), tell us that:

"Missionaries have carried modern medicine and surgery into Japan, Korea, China, India, Turkey and Africa. Christianity thus inspires the care of the sick and helpless through countless institutions and personal services. In many lands medical missionaries have been pioneers in stamping out plagues and epidemics. Smallpox, for example, went unchecked in Siam until the missionaries introduced vaccination."

Tyler Dennett gives the following impressive summary of medical missions in "The Democratic Movement in Asia," (p. 134):

"The most recent mission statistics indicate that there are now over 700 mission hospitals, scattered over the world and over 12,000 dispensaries. Over 1,000 missionary doctors, a third of whom are women, ministering to the needs of countless patients. They are assisted by over 500 trained native nurses, 230 native physicians, and about 2,000 native assistants."

The Christian Church can well be proud of such a company of torch bearers whose mission is to assist their fellow-men in the "pursuit of happiness."

V. Moral Uplift.

Back of the struggles between autocracy and democracy lies the age-long warfare between selfishness and altruism. The Christian missionaries stand as a lasting rebuke to those who would selfishly exploit their fellow-men. They who obey their Lord's commands, "Love thy neighbor as thyself," and "Whatsoever ye would that men should do unto you do ye also unto them" are the true builders of that highway that Isaiah saw from afar:

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:8-10.

Those who are inspired by the vision of a world blossoming under Democracy earnestly give themselves to the task of clearing away the rank underbrush of the neglect of childhood, the diseased and suffering, rooting up the poisonous runners of contempt for womanhood, destroying the rank weeds of immorality, the caste system and the opium and liquor habits. "A large contract," you say; no, this is none other than a Christian's job.

Christian altruism is a new idea to the heathen world for neglect of the suffering and unfortunate is the heathen rule of conduct. What a deep and lasting impression then, must be made upon their minds by the 583 orphanages, foundling asylums, leper hospitals, schools for the blind, the deaf, and the dumb, homes for widows and asylums for the insane, carried on by self-sacrificing and devoted men and women who give up their time, their labor and often their health and lives in the service of their fellow-beings! Where has heathenism a similar roll-of-honor? Who can measure its impact for human brotherhood?

Christian ethics is wrestling with the problem of impurity in non-Christian lands and is slowly gaining the advantage. But the debased religion of India and the materialism of Japan and the gross sensualism of Africa present a solid front. The high standards of the teachings of Jesus have caused the defenders of the Koran and the upholders of the Vedas to hang their heads in shame. The increasing response to monogamy and

the single standard streaks the eastern sky with dawning light. The faith of the Crusaders is often taxed, yet they sing:

"We're beaten back in many a fray,
While fighting sin and sorrow,
But where the vanguard fights today,
The rear guard camps tomorrow."

Vast encouragement comes to those who dream of world uplift in the latent moral energy of the supposedly sluggish nations. Taylor & Luccock in "The Christian Crusade for World Democracy" outline the heroic war that China is waging upon a habit fastened upon her by a so-called Christian nation:

"Perhaps the most astounding feature of China's awakening is the moral advance strikingly illustrated by the war on opium begun in the edict of the Empress Dowager in 1906. Thirty years ago the majority of people in Europe and America would have as soon thought of gravitation being abolished as of opium-smoking being abolished in China."

E. A. Ross in his able book "The Changing Chinese" calls the warfare on opium which China has conducted for ten years "the most extensive warfare on a vicious habit that the world has ever known."

The possibility of the transformation of backward peoples is also wonderfully illustrated by the account of the reforms instituted by Chief Khama of Bechuana which Jean Mackenzie quotes in "An African Trail," (p. 203):

"From the very outset the young chief declared his intention of ruling his peoples according to the Christian principles. In spite of the opposition of the old heathen element he was successful in gradually putting down objectionable customs, such as witchcraft, wife purchase and slavery; in stopping the introduction of brandy into his territories, and in building up a stable kingdom on the ruins of the old lawless and disordered state."

VI. Evangelistic Endeavor.

Back of all philological progress, all educational service, all economic development, all medical ministry, and all moral uplift is the dynamic of the Christian faith and motive. Hand in hand with all so-called practical ministry must proceed the ministry of the spirit. Not only the great democratic ideal of Jesus concerning the Fatherhood of God and the Brotherhood of Man, but the regenerating power of the Gospel of the crucified Son of God is essential to the remaking of the world.

The need of a redemptive Gospel is reflected in the life story of every pioneer missionary. In "The Call of a World Task" (pp. 120-121) J. Lovell Murray tells us:

"The pioneer missionaries as they entered each new field have been depressed by the moral atmosphere into which they have entered. They have met with many excellencies and virtues such as courtesy, hospitality, loyalty and filial devotion. But they have found dishonesty, graft, government corruption, polygamy, impurity, cruelty, slavery, infanticide, murder and even cannibalism flourishing in their various communities with little conscience against them. They have sometimes written home that they could bear loneliness and deprivation and hardship with glad heart, but that to breathe the stifling, foul air of sin day and night was almost beyond endurance."

The need of a real redemptive Gospel for building a stable democracy is seen in the weakness of the Oriental religions. Hinduism has become gross and sensuous idolatry. It is the only religion in the world in which impurity has become fundamentally a part of its religious ceremonies. Buddhism, founded by Gautama Buddha who deserted his wife and infant child to live a life of contemplation, ultimately became like Hinduism, degrading idolatry. Confucianism is not really a religion, it is a system of ethics, but it is powerless to lift the masses to the level of its teachings. Mohammedanism is weighted down with customs and ideals that lag far behind the standard of the age.

Though Christianity be recognized as uniquely qualified to supply the moral and spiritual dynamic for world-democracy yet the Christian Church is confronted with a stupendous task, for nearly a billion people, almost two-thirds of the population of the globe, have never heard of Christ.

President Faunce writing in "The Missionary Review of the World," (Vol. 39, p. 356) says:

"It is no petty province that we have to subdue, no parochial victory we seek. It is nothing less than the Christianization of all human lives and institutions and peoples,—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. It is the call of humanity itself, East and West, black and white, brown and yellow, all bearing the tarnished image and superscription of God." (Art. entitled "The World Vision.")

Yet there are not lacking able leaders among these Oriental peoples who welcome Christianity as the hope of the world. Count Okuma writing for the same publication says:

"Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. Concerning the future it is my own conviction that no practical solution of many pressing problems is in sight apart from Christianity."

VII. America's Resources.

In conclusion let us consider America's resources for missionary endeavor. It is a far cry from the cautious objection raised by Benjamin W. Crowninshield when the Congregational Churches applied to the Massachusetts Legislature for a charter for the "American Board of Commissioners for Foreign Missions" that it "would export religion, whereas there was none to spare among ourselves," to the year of our Lord 1918 when the 130 missionary societies of America gave $24,688,000.00 for that very purpose. Robert E. Speer recently declared that:

"Today in the non-Christian world and Latin-America over 25,000 foreign missionaries and at least 115,000 native workers are proclaiming the glad tidings of the Kingdom of God in 4,000 cities and towns of the non-Christian world; that 26,000 congregations with 2,500,000 communicants and 3,000,000 adherents have been gathered; that the missionary schools are training 2,000,000 young people for Christian life and service; that 700 hospitals and 13,000 dispensaries treated in the name of the Great Physician 3,500,000 patients; that Christ-like men and

women ministered to the lepers, sheltered the insane, cared for orphans, taught the blind, the deaf, the dumb, sought out fallen women, promoted moral reforms, trained in useful arts and in various ways made the Gospel of Christ a living force among multitudes of peoples."

When we realize that all this was done last year for less money than is spent for the building and equipping of a single battleship, what possibilities for service beckon a people newly awakened to its capacity for consecrated giving. To make a final quotation from Taylor & Luccock's work "The Christian Crusade for World Democracy" (pp. 94-95):

"It is a day for large things. The leadership of the world is thinking and acting in larger terms than ever before. The scale on which resources are mobilized in the countries at war, the new standards of thinking, all present a tremendous challenge to forsake the old standards forever, and to lift the program of the Kingdom into terms greater and more expansive than those of all other organizations."

In our first year of war the United States gave to humanitarian and Christian objects the sum of $330,000,000.00. In no previous year had there ever been given to corresponding objects more than $30,000,000.00. In fact, our national government voted to expend in one year the stupendous total of 19 billions of dollars when the entire expenditure of the nation during the one hundred and forty-two years of its history only totaled 26 billions. America has the resources, it has the leaders, it has the principles (economic, political and religious) for the world's redemption. Will it catch the vision and hear the call? This is the challenge of the world-task in the light of the conviction that:

"God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near,
Nearer and nearer and nearer draws the time, the time
that shall surely be—
When the earth shall be filled with the glory of God
As the waters cover the sea."

For additional literature or other information regarding the work of the American Baptist Foreign Mission Society, write to

Literature Department, Box 41, Boston, Mass.

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